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THE TIMES-DISPATCH, Richmond, Va.

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SUNDAY, APRIL 2, 1906.

Greater Richmond.

To-morrow night the question of enlarging the borders of Richmond, or to be more exact of adopting the report of the Committee on Charter, Ordinance and Reform, will come before the Council, and we believe that the members will express the desire of the great majority of the people of this community if they vote to adopt the report as a whole.

Richmond has more population to the same area than any city in the United States. That being the case it is not surprising that there should be complaint of high rents and that the death rate should compare unfavorably with that of other cities of the same size. There are those who contend that these conditions are not in any sense due to congestion, and that there would be no relief in expansion. But the fact is that Richmond is the most congested city in the United States, that rents are high and the death rate is high, and the conclusion is irresistible that the relation between these conditions here as elsewhere, is that of cause and effect. Whether or not that be true we have a condition to deal with and we should deal with it in a sensible way. The remedy for congestion and the only remedy for it is expansion. That proposition, at least, cannot be denied. We need more ground for factories and especially for residences.

The ground is already here, but it is not within the corporation. It is not provided with city conveniences and advantages, and therefore, it is not available for building purposes. If it were the city would not be congested. People would not huddle together in expensive houses in the thickly settled portion of the city if they could find all the advantages and conveniences of city life in those sections where there is plenty of elbow room. Richmond became congested under the mistaken policy of keeping the city territory within cramped borders and extending the conveniences only as the building of houses in the outskirts made it imperative. Unfortunately it has not been the policy of Richmond to encourage suburban development. We have lived within cramped quarters because we had to. We have built on every foot of ground within the city, even upon the back lots, because there were no city conveniences elsewhere.

This policy must be changed and the sooner we get at it the better. We must expand. We ought to have taken more territory long ago, and would have done so if the Anderson law had been in force. This must be taken into consideration when extending the borders. We have deferred expanding for so long a time that we must take in more land than would have been necessary if we had begun to expand years ago.

Several objections have been raised to the lines proposed by the committee, one of them being that there are two toll bridges to be reckoned with, and that if we take them into the city before we have purchased them, the Passenger and Power Company will hold us up and make us pay double prices. The Passenger and Power Company is not in a position to "hold up" the city of Richmond or to drive a hard bargain with the Council. The Passenger and Power Company is always more or less in the attitude of asking something of the city, and it would be stupidity personified for the officers of that company to take advantage of a situation to make Richmond pay more than it should for these bridges, even if the remedy of condemnation did not exist. Moreover there is good reason to believe that the Passenger and Power Company would be glad to get rid of the cost of maintaining the bridges, and we must concede something to the enterprise and liberality of the corporation. No institution of Richmond is quite so much interested in the progress and development of Richmond as the Passenger and Power Company, and that it would stand in the way of a public improvement, which would be so clearly in its interest is not to be seriously considered.

Another objection is that if we should take in manufacturing sites and the manufacturing enterprises in the suburbs, we would keep other enterprises from coming in and probably drive away some of those already here. That is nonsense. The additional tax which a manufacturing concern would have to pay in Rich-

mond is a mere bagatelle compared with the advantages of being within the city. The additional tax on an outlay of \$100,000 would be between \$50 and \$60, or about the pay of one workman, and would be such a small item in the general expense account of a factory of these proportions as not to be seriously reckoned with. Elsewhere in to-day's paper letters are printed from representative manufacturing concerns in various cities of the Union all going to show beyond a peradventure that the advantages of being in the city far more than offset the additional cost of city taxation.

The whole question has been discussed in all its phases and the time has come for action, so far as the City Council is concerned. After we have formulated our proposal it must then go to court and be argued and finally adjudicated there.

And it must never be forgotten that the suggestion of the City Council as to the proposed lines is no way binding on the final determination by the court of what those lines should be. It is too often argued by the timid and non-progressive that Richmond should not ask more than she can get. Nobody knows what we can get until we ask for it, and it will be a serious miscarriage of public needs and just desires if the Council fails through narrowness, meekness or ignorance to ask for an enlargement of the city borders on the broad and comprehensive plan adopted by the Committee on Ordinance, Charter and Reforms last Monday night.

Let Us Build a Monument.

In the general movement for civic improvement which we are now making in Richmond let us not forget to take the Young Men's Christian Association into consideration. Richmond is to have one of the finest hotels in the South, and one of the finest high school buildings. She already has the finest City Hall. Why then should she not have the finest Young Men's Christian Association building? As a purely business consideration such a building would be a splendid advertisement for Richmond, for the Young Men's Christian Association throughout the United States is a compact organization and whenever a fine building is erected in any city the fact is exploited in every other association in the country. Pictures of the building are shown, pictures of the building are printed in the association papers and as much prominence as possible is given to the fact, for a new association building in Richmond would help the cause everywhere.

But a higher motive than this should prompt us. The hope of Richmond is in her young men. We do not agree with Dr. Osler that a man is useless when he is past fifty, but sooner or later the affairs of Richmond must be taken in hand by the youths who are now growing up and it is of the greatest consequence to the moral and material development of this community that our young men should be properly trained in mind and morals; that they should have an attractive building where they may find facilities for physical exercise and mental improvement, and especially where they will have the wholesome influences of manly Christianity. We do not want our young men to be goody-goody, but we do want them to feel that it is manly and noble to be good. We want them to feel that we of Richmond are a God-fearing people; that we believe in the teachings of the Bible, and that we believe that it is true religion which exalteth a nation.

We can best impress that creed upon the young men of Richmond by giving them as handsome a building as money can erect, a building which will be in all respects the equal of the finest and most convenient and most comfortable club buildings of the city. Such a building would be the best possible expression of our belief in the Bible and religious influences, of our tender regard for the young men and of our conviction that the young man who comes under the influence of a well conducted Christian association and who makes its teachings his rule of conduct will make the best citizen.

The Richmond Association has outgrown the old building, and it must have a new one. The old building has served its day and generation, but it is not now equal to the demands of the community. No better evidence of the growth and prosperity of the Christian Association could be had than this fact that a new building is now an imperative demand. Let us give that building to the association as soon as possible, and while we are at it let us build right. Let us lay the foundations good and strong, and let us put up a building that will be an ornament to the city and a monument to the great cause which it represents.

Loyalty.

Major Lewis Ginter has been dead for years, but his name is frequently mentioned in Richmond, and the memory of him is still fresh and dear. He was greatly beloved, and whenever his name is now mentioned in a Richmond audience there is always a ripple of applause. Why? Because he gave so much to the public. There are men who seem to think that the great aim of life is to heap up riches for themselves; to take all that they can and give away as little as possible. But it ought to be the ambition of every citizen, and it is the ambition of every patriotic citizen, to give as much as he can to the public. If he has money, he should give money. If he has talent, he should give talent. He should give both money and talent if he has both. If he has money, but no talent, he should give money; if he has talent, but no money, he should give talent. There are many men in this community who have no money to give; but they are giving that which is better. They are giving an affectionate service, and they are helping to build up the city.

The day will come by and when life's work is over, and when memory will be busy. In retrospect we shall have done something for the good of humanity, and the more good we do as we pass along, the more comfort and joy we

shall have at the end of the journey. That thought should be sufficient in itself to stimulate public spirit in every community.

The Primary.

Some unkind and invidious person writes The Times-Dispatch a question, printed in its editorial column this morning, concerning primary elections, as follows: "Should a man, who, though a Democrat, but who probably declares that he would not support the ticket if certain parties were the nominees, but would support the Republican ticket, be permitted to participate in the primary?" To this our contemporary replies by quoting from the official primary plan and adding:

It is very plain from this that only Democrats are expected to participate in the Democratic primaries and every Democrat who does so participate undoubtedly pledges himself to support the nominee or nominees of that primary "in the ensuing general election."

Here the pale nagur muttering stands. Here the Delphic oracle responds with equivocation. Here the juggling fiend—this a quotation and is not intended to apply literally—patrons with us in a double sense and keeps the word of promise to the ear, but breaks it to the hope. Does it mean that any primary is bound to support all the nominees of the party "in the ensuing general election?" Or does it mean that if we choose to have two or six or ten primaries to nominate candidates for the various offices, the voter will be bound to support only the nominees of the primary or primaries in which he participates? Speak up, oracle; enunciate, augur; penetrate to the root of the question, gimlet. In case we have two primaries, ought a voter participating in the one to be bound to support the other, or should he go into the general election a political Colossus, widely straddling, fixed and immutable in his pledged faith to support one section of the Democratic ticket and free to vote for Republicans as against the other section? Could he be a Democrat, as to local affairs, and a Republican as to State affairs, or getting the thing down a little finer, could he be a Democrat as to the office of high constable and a Republican as concerns the sheriff?—News Leader.

To this jesting, ill-timed and befuddling style of argument we have no reply. The wisdom of the country, the strength of earnest citizens, the experience of pioneers in better city government are all in favor of a primary, Democratic or Republican, as the case may be, which brings the city's affairs before the voter without any chance for their being influenced by State or national politics. As to Democracy or Republicanism in Richmond such a question is farcical. We are all citizens, and, as such, are profoundly interested in the government of this city. In State politics the Democratic party will be divided into factional fights, whose interest in no way concerns and should in no way be allowed to interfere with city affairs.

This is a self-evident proposition and is as little susceptible of proof as the gibbing and heavy satire of the News Leader is of answer. The Times-Dispatch claims no skill in that form of argument, which the News Leader has seen fit to use. Our attitude towards this whole question is based on the needs of the citizens, and on the force and judgment of those who represent the citizens we are content to rest. The freedom of municipal politics from outside influence can neither be destroyed by what the News Leader is pleased to consider dullness on our part or brilliancy on his own.

For a categorical reply to what we conceive to be the general trend of the News Leader's question we would say, of course, a man is only bound by the primary in which he participates; his right, however to participate in a primary, must be passed on by the party or organization in control.

State Sunday School Convention.

We are requested to call attention in these columns to the fact that the annual convention of the Virginia State Sunday School Association will be held in the city of Staunton on April 10th-12th. The work of this association is interdenominational in character, and President H. C. Marchant, of the Charlottesville Western Mills, writes us that it is earnestly desired that every Sunday school in the State shall be represented at this meeting. Speakers representing the National Association will be present, and addresses will also be made by some of the most earnest and active Sunday school workers of Virginia.

The hope of the church is in the Sunday school, and the hope of the country is in the church. Therefore, it seems to us entirely appropriate for a secular newspaper to urge each and every Sunday school in Virginia to send representatives to the State convention, and thus aid in promoting the good work.

The State Superintendent.

Under the heading of "A Most Important Official," the Richmond Times-Dispatch says in a recent issue that just at this time the most important office to be filled in Virginia is that of Superintendent of Public Instruction. It then goes on to describe the qualifications the man should possess who could fill the position, and says the friends of education should go out and find this man. We agree fully with what our contemporary says about this matter, and as there is no better friend to education than our contemporary, we call upon you to find this man, and we will do all we can to help you elect him. They are scarce, but perhaps one at least could be found.—Blackstone Courier.

The Times-Dispatch could name the man, but it is contrary to the policy of this paper to nominate candidates for office. It is the people's affair, and they should see to it that the right man is chosen.

A Word to the Boys.

Here is a hint for our boy readers. They are all interested just now in the

There's no reason why you should remain sickly and delicate. The Bitters have made me a strong and robust man and will do the same for you. Just try it to-day and see for yourself. It cures Indigestion, Poor Appetite, Constipation, Cold, Grippe, Spring Fever, or General Weakness.

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SOZODONT TOOTH POWDER



free from grit and acid. Prevents accumulation of tartar. Will not injure the enamel of the teeth. Ask your dentist.

Japs. They all know what splendid soldiers the Japs make and what wondrous endurance they have shown on the march and in battle. The Japanese minister in London says that the sale of tobacco is prohibited in his country in the case of any person under the age of twenty years, the penalty being a fine of \$5, and that parent who allows a minor to smoke is also subject to a fine.

Tobacco was put here for a good purpose. There are many men who use it to their comfort and without injury; but the boy who smokes cigarettes, or who uses tobacco in any form, while he is growing, will be the worse for it, and if he uses it to excess he will seriously impair his health, if he does not weaken his brain power and entirely destroy his constitution.

The boy who wishes to be a strong and healthy man will do well to learn a lesson from the Japs.

"Judge Not."

Let us rest our eyes on the Crucified One, the eternal witness of our iniquity, the victim of our injustice. He has said to us: "Judge not." Since we listen to Him, when He says: "Thy sins are forgiven thee," since we ask Him to give us His hand when we weep over a grave, since His eyes, that reflect eternal life, in looking into our eyes, where death is reflected, say to us: "I am the resurrection and the life," since He knows how to console us and strengthen us, let us also harken to Him when He gives us stern counsel.

Of all professions, the one I would least like to follow is that of a Judge. If I had to pass a sentence, the thought of it alone, in advance, would prevent me from sleeping. And, after having passed it, the fear of having made a legal mistake would take all rest away from me. Perhaps many amongst you think as I do. But let me call your attention to a strange inconsequence.

We are all children of these times, and more or less trained in the upright school of what we might call modern spirit, in its highest equity. We are all enemies of injustice, of organized injustice; we reprove with all our heart, and with entire sincerity, the old, barbarous forms of justice, such as we describe them with horror to our children, to make them realize the difference between the present manner of rendering justice and the summary brutality of olden times.

It is true that barbarity still exists to some degree here and there, in the public form of law-lynching is still in force, but it is repressed by public opinion. But this old barbarity, which has disappeared and is disappearing every day from exterior laws, before greater light and greater equity, this old barbarity retains an almost impregnable citadel in the heart of man.

Morally, and outside of the ordinary apparatus of legality, we daily judge people who have not been heard; every day we take a seat at our tribunal, and the prisoner at the bar is our neighbor, and he is judged, even when absent, often when absent, according to what is said of him by another who does not know him, or who perhaps hates him.

It is really a horrible thing to think that a man who has committed a crime and comes under the laws of his country, is torn from the hands of justice and strung up high, or else burnt alive, in an hour of popular frenzy, in the midst of angry passions, of cries of rage, in an outburst of souls completely foreign to justice. But I have seen many people lynched by the furies, without the accompaniment of savage shrieks, in the midst of gracious smiles, wherein iniquity assumed the most elegant form. Yet, it is more hideous thus than when its atrocious and bestial revenge shrieks in the streets.

Every day, my brethren, we judge with a complete absence of equity. How many people, when public morals and faults of administration are in question, disapprove of secret papers and documents? Now, who amongst you has not, in his soul, a secret place, wherein are papers that are yet more secret and documents that are not spoken of to those whom they concern? In every man's soul there is a place where injustice begins; in every man's soul there is a limit, that is sometimes very arbitrary, beyond which the right of others is mocked at.

Take care! More you feel sure of your judgment, more you should turn toward the One who said: "Judge not." Do not do so—who are you, that you should judge and condemn?

In old fortresses, far beneath the level of the earth, there were secret cells that were called " oubliettes." Once in them, the voice could no longer be heard by men. Those who put you there doubtless went out hunting on their pleasures, smiled at their wife and children; perhaps they were dead, but their sentence killed you, even after their death, and continued to exterminate you far from the noise of the world far from other men, in oblivion under the dust. When we think of that sometimes it seems to us as though we were buried alive in some dungeon, and we experience a feeling of suffocation, as though stifling in a closed tomb. But, have you ever thought that there are some oubliettes that still exist? Those oubliettes are in our hearts. There are many hearts in which unhappy creatures who will never again see the light of day, are locked up by old grudges, and waited up behind angry, unforgiving passions. Think of that! Will we always be the same merciless murderers?

The Gospel is enterprising, bold; it raises mountains; it does not doubt of

the future; fear is unknown to it; it wishes to deliver us from everything. One of the most beautiful deliverances is that of fear by the spirit of trust. But there is a fear that the Gospel teaches us, that it proclaims, that it inoculates, a fear that the Gospel would wish to put into all souls—and that is the fear of doing harm to others, the fear of making a mistake, when judging one's fellow men.

Now, we are generally afraid of many things which we ought not to dread; but on that formidable point we are in-trepid.

Oh, I can always see that Pharisee going up to the temple, with his heart bound with the triple cruces of his own justice; nothing renders one more unjust than to be too sure of one's own justice. I can see him; he is there; he stands before God. The knowledge that he is under a gaze that allows of no sin, does not trouble him. He is so blind that the light does not dazzle him, but he sees clearly into the wretchedness of his fellow men; his contempt has wide-open eyes, if his repentance has closed them. Then he prays and thanks God that he is not an unjust man. He says it in his own words—amongst the sins of which he feels himself exempt, amongst the uncleanness that has no place on his spotless and pure body. "I thank thee, O God," the Pharisee says, "that I am not unjust," and as he renders thanks for not being unjust, he commits the most inhuman, the most cruel, the most revolting of all injustices toward the poor man, who stands trembling and ashamed by his side.

Pause before this immortal object lesson, and then go and judge, pass sentences, make it your business to condemn. No, there is but one Judge. "Let me not fall into the hands of men, but in your Fatherly hands, O God, I rest me." If we cannot, for the love of others, make up our mind to leave off this habit of judging, let us do so for our own sake. Every false judgment in our mind is a step toward death. False judgment is, in the mind, what a bad bank-note is in a safe, or a leaden coin in a purse. The moral fortune of a man is seriously compromised by the great number of false bills in the coffers of his heart, in the shape of false judgments upon men, cases and institutions.

Why do we nourish our soul with doubtful judgments? Why go forward in the world with our steps constantly hampered by all that we have done that is incompetent or wrong or hypocritical in judging our fellow men? We do not see clearly. Our judgments of all about us become a thick forest, which arrests our onward progress, which conceals the sun above our heads. In time, we bury ourselves beneath the false judgments passed upon our neighbor. As the spade-fuls of earth fall upon the coffin, so does each false judgment which we hurl at the heads of our fellow men recoil upon us and bury us.

A public institution, a church, for instance, does itself great harm by judging, without a mandate, the faith of others, inasmuch as it sometimes excludes what might nourish it, and retains the poison that destroys it.

Let us be prudent, my brethren. A razor in the hands of a child is a dangerous weapon, and a judgment in the hands of men, as they are made; that is to say, not qualified to be judges, is a mortally dangerous instrument.

Let us allow ourselves to be corrected by the One who has said: "Judge not." Let us learn from Him better justice, a more merciful justice. Not only is our justice coarse and liable to wound and kill, it is also impure and corrupted.

Human justice is very often like the rag that the great Tolstoy speaks of, which, being soiled itself, cannot be used to clean anything. Everything that touches the foul rag is soiled. Our human justice stains and soils what it pretends to clean.

Cease, therefore, from judging, quit the tribunal seat, let God alone preside there, and be yourselves merciful. If you cannot help having an opinion, for it seems impossible to think without judging, do not allow yourself to judge without appeal—keep at the bottom of your heart a Hisher Court. Remember, that our opinions, like ourselves, are subject to error. All judgments are subject to the necessity of revision by the only competent judge. Do not set yourself up as supreme judge, and do not lay a hand on the work of the Eternal Father. Our justice is an usurper; it usurps the throne of God. In what an abyss does it not run the risk of being cast?

This, my brethren, is what I have felt myself called upon to say to you to-day. We prefer to hear more amiable and softer words; but if some truths are like oil, which soothes and alleviates wounds, there are others that are like wine, whose effect upon wounds is painful. You know that the Good Samaritan, when he helped the man who lay stunned and bled in his blood on the wayside poured oil and wine upon his wounds—to soothe them, and wine to purify them, for wine is an antiseptic.

There are truths that are antiseptic, that are intended to cleanse our wounds—truths that trace painful, but necessary furrows in our hearts. The great Samaritan who goes through the gospel, who came upon the earth and into the life of men, the farseeing Samaritan, who understands mankind and did not despise it, says that we should not judge and condemn one another, but that we should love one another. He has weighed man in His hands, and does not find him too much wanting; He has believed in him, and in spite of his sins, He died for him, He believed in humankind with the same strength as He believed in God. Let us do like Him; let us believe in our fellow-men. Let us not proclaim them our enemies, lost, debarré from everything—if we have done so in the past, let us efface

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BROWN'S BRONCHIAL TROCHETS

Mr. Ivy D. Carter, District Agent of the Equitable Life Insurance Co., of United States, Charlottesville, Va., March 17, 1906.
Dear Sir:—We beg to say to you that we most heartily for the check of your association in the sum of \$1000, in payment of policy No. Y. 117555, on the life of James S. McCreary.
We feel highly gratified at the high stand your Company has taken in this matter and the very liberal payment which it has made.
As we understand this policy, under the circumstances as it now stands, it was a \$1000 annuity bond, payable \$500 a year for 20 years, without any right to us to demand of you to commute the policy.
There could not have been a more satisfactory adjustment of this matter than you have given to our Company, and we well made it.
Wishing you much success and again thanking you for your payment of the policy which is most satisfactory to us.
Very truly yours,
(Signed) WM. H. MCURE,
CHAS. H. MCURE,
EDWARD H. MCURE,
Executors of James Samuel McCreary.

H. SWINEFORD & SON,
GENERAL AGENTS STATE OF VIRGINIA,
1110 East Main Street, Richmond, Va.

THE FALL OF RICHMOND.

By J. HARRY SHANNNO

April 3d is a memorable day in American annals, yet so swift is the march of event that the historic significance of the day will occur to few persons. This is the fortieth anniversary of the "fall of Richmond." It was in the morning of April 3, 1865, that Federal troops entered the capital of the Confederate States. It was a day of great emotions. "The people of the South, her ragged, scared and heroic armies and her impoverished people were saddened. The great, rich and powerful North was elated. While flames were sweeping through Richmond, enthusiastic meetings were being held in all the cities of the East and West. In Washington it was a holiday. All the offices of the government were closed. In New York one of the largest meetings of all time was held. Bells were ringing and flags were waving the glee of the North. The broken legions of Lee, magnificent in victory and magnificent in defeat were falling back toward Danville. Appomattox was soon to follow.

Sunday, April 2d, was a quiet day in Richmond. The situation was no more tense than it had been for many days. Shipped to Danville, to be served in St. Paul's Episcopal Church. An officer entered and handed him this tragic dispatch from Robert E. Lee: "My lines are broken in three places. Richmond must be evacuated to-night." The news traveled on wings through the doomed city. The Confederate archives were packed and shipped to Danville. Congress fled to the Virginia Legislature left the city. Wagon trains were rumbling through the streets. Money in the banks was sent to Danville. General Dwell in command at Richmond, ordered that such stores of cotton and tobacco as could not be removed, should be destroyed. The city was a scene of confusion, that all their stores in the warehouses should be poured into the gutters.

At night the city was red with fire. Some of the fires were thought to have been set by ruffians for plunder. Arsonists and magazines were blowing up, shells and small ammunition were exploding. The famous ironclad Virginia, the Fredericksburg, Richmond, Patrick Henry and other ships at the Rockets were blown up. Fire was seething through Richmond and Manchester. Union cavalry appeared in Main Street soon after dawn, April 3.

Thomas J. Graves, aid on the staff of General Weitzel, whose troops occupied Richmond, has written the following description of Richmond on that fateful morning: "As we approached the inner line of defenses we saw in the distance divisions of our troops, many of them upon the double quick, aiming to be the first in the city. At white and colored divisions were having a regular race, the white troops on the turnpike and the colored in the fields. As we neared the city the number of fires seemed to increase. At intervals there were loud explosions. "On entering we found Capitol Square covered with people who had fled there to escape the fire, and who were utterly worn out with fatigue and fright. Details were at once made to scour the city for able-bodied men, white and black, to assist in extinguishing the flames. General Devens' division marched into the city, stacked arms and went to work. Parson's engineer company assisted in blowing up houses. In this way the fire was checked. There was no plundering by our troops. "General A. F. Shepley was placed on duty as military governor. He had occupied a like position at New Orleans after its capture in 1862. We went to Libby Prison, but all the prisoners were gone." President Lincoln arrived in Richmond the morning of the 4th, having come on Admiral Porter's flagship, the Malvern. Mr. Lincoln visited the Capitol and inspected the interior of President Davis's house.

Folk, of Missouri, has been telling the New Yorkers how to head off the crafters. New York knows well enough how to do it, but the probability is that she is not anxious to apply the remedy.

Kurapatkin says this is one of the most pleasant wars he ever engaged in. The others he has been engaged in must have been affairs that would have made General Sherman double underscore his original verdict.

Bat Masterson has at last reached the metropolis and New Yorkers are bitterly disappointed over his appearance. They say that the famous Blood-Stained Avenger from Butte looks as mild as a village curate.

The famous Russian author who says that M. Antonius is inciting the peasants to revolt is named Overeskovski, but consents to respond to "Bill" for short.

Dr. Torrey, the American evangelist, has addressed over 80,000 people during his revival exercises in London. It is believed, however, that several of these came partly out of curiosity.

Prophet Dowle does not question the source of the dollars that come his way, and he will not be slow to let that great philanthropist, Mr. Rockefeller, know his views.

Among other good things that gentle spring will bring will be a little rest for the Florida alligators, rest from the prodding of the northern tourists.

It is a crusty old man who begrudges the small boy the fun his little April fool joke affords him, even though the old man be the victim.

Secretary Taft's excursion to the Philippines promises to be something like Mr. Grover Cleveland's married life, as he once told about it.

Feeling pretty confident that his Santo Domingo cards are mostly trumps, the President evinces a desire to make it a lone hand.

It would be strange if peace between Russia and Japan were to be arranged between France and the United States.

Oyama now has both wings far extended, but it must not be inferred from this that he is preparing for flight.

The Kaiser left Morocco with such unexpected haste that Raulsd had no opportunity to kidnap him.

Apple blossoms all over Virginia assure us that the gentle spring has come a-running.

Will the Iron merger really merge this time?

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